

DEMOCRAT AND SENTINEL,

A WEEKLY PAPER, DEVOTED TO POLITICS, NEWS, &c.

THE BLESSINGS OF GOVERNMENT, LIKE THE DEWS OF HEAVEN, SHOULD BE DISTRIBUTED ALIKE, UPON THE HIGH AND THE LOW, THE RICH AND THE POOR.

NEW SERIES, 1. 40.

EBENSBURG, PA., THURSDAY, MARCH 29, 1866.

VOL. 13--NO. 3.

The Democrat and Sentinel,

Published in the borough of Ebensburg, Cambria county, Pa., every Wednesday morning, by CLARK WILSON, at the following rates, invariably in advance:

One copy, three months, \$1 00
One copy, six months, 2 00
One copy, one year, 4 00

Those who fail to pay their subscriptions until after the expiration of six months will be charged at the rate of \$2.50 per year, and those who fail to pay until after the expiration of twelve months will be charged at the rate of \$3.00 per year.

The Democrat and Sentinel when paid for in advance costs four cents per number; when not paid in advance six cents per number will be charged.

Twelve numbers constitute a quarter; twenty-five, six months; and fifty numbers, one year.

RATES OF ADVERTISING.

Fifteen lines of Bourgeois type constitute a square.

One square, one insertion, \$1 00

Each subsequent insertion, 25

Two squares, one insertion, 2 00

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One-fourth column, three months, 12 00

One-fourth column, six months, 20 00

Half column, three months, 12 00

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Half column, one year, 35 00

One column, three months, 20 00

One column, six months, 35 00

One column, one year, 70 00

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Executor's Notice, 2 50

Administrator's Notice, 2 50

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Professional cards with paper, per annum, \$4 00

Obituary Notices, over six lines, ten cents per line.

Special and Business Notices eight cents per line for first insertion, and four cents for each subsequent insertion.

Resolutions of Societies, or communications of a personal nature must be paid for as advertisements.

No cuts inserted in advertisements.

RATES OF JOB WORK—BILLS AND CIRCULARS.

For 25, 50, 100, Each 100

Sixteenth Sheet, \$1 50 \$1 75 \$2 00 \$ 75

Eighth Sheet, 1 50 2 00 2 50 1 00

Quarter Sheet, 2 50 3 00 3 50 1 50

Half Sheet, 4 00 5 00 6 50 2 00

50 for \$1 50 | 200 for \$3 00

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Each additional hundred, 50

BLANKS.

Chequers, \$2 50 | Each ad. q'r. \$1 50

All transient work must be paid for on delivery.

CLARK WILSON,
Ebensburg, June 14, 1865.

FOR SALE OR RENT.

THE FARM AND COAL LAND formerly owned by John Gillan, Sr., situate in Blacklick township, Cambria county, about seven miles North-west of Ebensburg, adjoining lands of the late John Gillan, Jr., David Rowland, David Davis, Jr., and Jacob and Peter Wagner, containing

One Hundred and Twenty-three Acres, or thereabouts, having thereon erected a GOOD STONE DWELLING HOUSE and

A Large Bank Barn.

This land contains an abundance of coal of superior quality—a drift 41 feet thick having been opened which is now being worked.

Apply to the undersigned, the present owners, residing in the borough of Ebensburg.

R. L. JOHNSTON,
WM. KITTELL,
Nov. 29, 1865.—tf.

H. WALTERS,

Main street, between Franklin and Clinton, North side, JOHNSTOWN, PA.

Has constantly on hand a large and well selected stock of reasonable

DRY GOODS AND GROCERIES.

His stock consists of almost every article usually kept in a retail store, all of which have been selected with care and are offered at prices which cannot fail to prove satisfactory. Call and examine for yourselves.

Nov. 16, 1865. H. WALTERS.

DENTISTRY.

WILLIAM UNDERGILL Graduate of the Baltimore College of Dental Surgery, respectfully offers his professional services to the citizens of Ebensburg. He has spared no means thoroughly to acquaint himself with every improvement in his art. To many years of personal experience he has thought to add the imparted experience of the highest authorities in Dental Science. He simply asks that an opportunity may be given for his work to speak its own praise.

SAMUEL BELFORD, D. D. S.
Office—in Colonnade Row.

Prof. C. A. Harris; T. E. Bond, Jr.; W. R. Bandy; A. A. Bandy; P. H. Austen, of the Baltimore College.

Will be at Ebensburg on the fourth Monday of each month, to stay one week.

JOB WORK

OF ALL KINDS
DONE AT THIS OFFICE.
AT THE SHORTEST NOTICE
AND ON REASONABLE PRICES.

EBENSBURG & CRESSON RAILROAD.

On and after Monday, Nov'r. 20, 1865, trains on this road will run as follows:

LEAVE EBENSBURG—

At 5:55 A. M., connecting with the Day Express East and Pitts. and Erie West.

At 8:20 P. M., connecting with Altoona Accom. West and Mail East.

LEAVE CRESSON—

At 7:50 A. M., on departure of Pitts & Erie Mail West.

At 8:25 P. M., on departure of Mail Train East.

ENOCH LEWIS, Gen. Supt.
ROBT. PITCAIRN, Supt. Pitts. Div.

PENNSYLVANIA CENTRAL R. R.

Trains depart from Cresson Station as follows:

West—Balt Express leaves at 9:13 a m

Philadelphia Express at 9:55 a m

Fast Line leaves at 10:33 p m

Mail Train leaves at 9:03 p m

Pittsburgh & Erie Mail at 7:45 a m

Altoona Accommodation at 4:32 p m

East—Philadelphia Express at 8:31 p m

Fast Line leaves at 2:21 a m

Day Express leaves at 6:43 a m

Cincinnati Express at 1:11 p m

Mail Train leaves at 5:21 p m

Altoona Accommodation 12:36 a m

ON AND AFTER MONDAY, NOV 20TH, 1865,

Trains will leave Union Passenger Depot, corner of Washington and Liberty streets, Pittsburgh, Pa., as follows:

DAY EXPRESS—Leaves Pittsburgh at 2:20 a. m., stopping at the principal stations. Arrive at Altoona at 7:25 a. m., Tyrone 8:28 a. m., Bellefonte 10:32 a. m., Lock Haven 12:19 p. m., Harrisburg 1:00 p. m., Baltimore 5:20 p. m., New York, via Allentown 10:35 p. m., Philadelphia 5:45 p. m., and New York, via Philadelphia at 10:27 p. m.

CINCINNATI EXPRESS—Leaves Pittsburgh at 8:50 a. m., stopping at nearly all Stations. Altoona at 1:50 p. m., Harrisburg 8:15 p. m., arriving at Philadelphia at 1:30 a. m.

MAIL TRAIN—Leaves Pittsburgh at 11:40 a. m., stopping at nearly all Stations. Altoona 6:05 p. m., arriving at Harrisburg at 12:25 a. m., and Philadelphia at 7:10 a. m.

PHILADELPHIA EXPRESS—Leaves Pittsburgh at 3:55 p. m., stopping only at principal Stations. Arrives at Lattrook 5:40 p. m., Altoona 3:10 p. m., Harrisburg 2:35 a. m., Baltimore 7:00 a. m., New York, via Allentown 10:00 a. m., Philadelphia 7:10 a. m., and New York, via Philadelphia at 12:05 p. m. Sleeping Cars run through on this train from Pittsburgh to Baltimore and Philadelphia, and to New York, via Allentown.

FAST LINE—Leaves Pittsburgh at 10:00 p. m., stopping only at principal Stations. Arrives at Altoona at 3:00 a. m., Harrisburg 8:15 a. m., Baltimore 12:30 p. m., New York, via Allentown 3:40 p. m., Philadelphia 1:10 p. m., and New York, via Philadelphia at 5:42 p. m.

Breakfast. Dinner. Supper.

Daily, all other trains Sundays excepted.

JOHNSTOWN ACCOMMODATION—daily, except Sundays, at 4:15 p. m., stopping at regular stations between Pittsburgh and Conemaugh, and connecting at Blairsville intersection with trains of Indiana Branch and West Pennsylvania Railroad.

ALTOONA ACCOMMODATION, daily, except Sunday, at 7:10 a. m., stopping at all regular stations between Pittsburgh and Altoona and making close connection with trains on Indiana Branch, West Pennsylvania Railroad, Ebensburg and Cresson R. R. and Hollidaysburg Branch.

TO CONSUMPTIVES.

The advertiser, having been restored to health in a few weeks by a very simple remedy, after having suffered for several years with a severe lung affection, and that dread disease, Consumption, is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge) with the directions for preparing and using the same, which they will find a SURE CURE for CONSUMPTION, ASTHMA, BRONCHITIS, COUGHS, COLDS, and all Throat and Lung Affections. The only object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, FREE, by return mail, will please address

Rev. EDWARD A. WILSON,
Williamsburg, Kings Co., New York
Feb. 1, 1866.1y.

ERRORS OF YOUTH.

A Gentleman who suffered for years from Nervous Debility, Premature Decay, and all the affects of youthful indiscretion, will, for the sake of suffering humanity, send free to all who need it, the receipt and directions for making the simple remedy by which he was cured. Sufferers wishing to profit by the advertiser's experience, can do so by addressing

JOHN B. OGDEN,
No. 13 Chambers St., New York.
Feb. 1st, 1866. 1y.

We must suppose that men value red noses, judging from the expense they are to get them.

One of our exchanges gives an account of a child being born with three tongues. Our devil wants to know if it's a girl.

EVERYBODY'S COLUMN.

"Drunkenness is folly," wrote a temperance advocate. The compositor made it to read "drunkenness is jolly." Both were right.

Sometimes society gets tired of a man and hangs him. Sometimes a man gets tired of society and hangs himself. Bad rule that don't work both ways.

Josh Billings says he always advises short sermons, especially on a hot Sunday. If a minister can't strike oil in boring forty minutes, he has either got a poor gubbinet, or else he is boring in the wrong place.

An Irishman recently stopped at a hotel in Des Moines, Iowa, where pretty high bills were charged. In the morning the landlord made out the amount of damages and presented it to Pat. After he had glanced over it the latter looked the landlord in the face and exclaimed:

"Ye put me in mind of a snipe."

"Why?" asked the landlord.

"Because ye're very high all bill."

RATHER POINTED.—Mr. Reese, the well known street preacher, was accosted by a would be wag the other day, with the following question:

"Do you believe what the Bible says about the prodigal son and the fatted calf?"

"Certainly I do."

"Well, sir, can you tell me whether the calf that was killed was a male or a female?"

"Yes, it was a female."

"How do you know that?"

"Why, because," said Reese, looking the chap in the face, "I see the male is still alive."

QUITE CONCLUSIVE.—A story is told of a clergyman who lived in Lowell, who was once charged with having violently dragged his wife from a revival meeting, and compelled her to go home with him. The clergyman let the story run ahead till he had a fair opportunity to give it a broadside. Upon being charged with the offence, he replied as follows:

"In the first place, I never attempted to influence my wife in her views, nor her choice of meeting. Secondly, my wife has not attended any of the revival meetings. In the third place, I have not attended any whatever. To conclude, neither my wife nor myself have any inclination to go to those meetings. Finally I never had a wife."

TRYING TO HEAD HIM OFF.—As soon as it was known that President Johnson had vetoed the Freedmen's Bureau Bill, Ben Wade introduced into the Senate a proposed amendment to the Constitution to prevent any man from being re-elected to the Presidency. That blow is aimed right at Andrew Johnson. The radicals fearing the spontaneous voice of the people would call him to preside for a second and full term over the affairs of the nation which he is doing so much to save, are taking this method to head him off. We calculate the people will have something to say in regard to the adoption of any such amendment. The radicals will find that the days when they could safely ignore the will of the people are numbered.

A DREAM.—A few nights since a friend of ours, while wrapped in the slumbers of midnight, "dreamed a dream," and imagined he was on a pleasure excursion to the infernal regions. His sight was regaled with many scenes novel and strange and undreamed of in the philosophy of man. While in the reception room of his Majesty, the present little imp who acts as usher announced "Thad Stevens!"

Satan trembled in his sulphurous boots, and quickly uprising asked:

"What that noisy fellow from Pennsylvania?"

"Yea!" responded the usher.

"Send him back! send him back!" cried Satan, "there is no place for him."

"But," responded the little devil, who seemed to enjoy an event which promised to knock the sand from under his Imperial chief, "you must receive him, he can't go anywhere else."

Satan walked the floor with rapid strides for a few moments, when suddenly he stopped and said, "I have it!" he may have a few bushels of brimstone and a box of matches, and go off and start a little Hell of his own.—Natchez Courier.

The story is told of a clerk of an English church who, finding it very difficult to pronounce the names of Shadrach, Meshach and Abelnego, which occur three times in the third chapter of Daniel, read them only once, and in the subsequent verses referred to them as "the aforesaid gentlemen."

SHOCKING IMMORALITY.—How often do we hear of people *hymn* at the point of death.

SPEECH

OF

SENATOR WM. A. WALLACE,

OF CLEARFIELD COUNTY.

On Landon's resolutions approving the action of those members of Congress from Pennsylvania who voted in favor of the District of Columbia Negro Suffrage Bill, and instructing the Pennsylvania U. S. Senators to support the same in the U. S. Senate.

Mr. WALLACE said: Mr. Speaker, I approach this subject seriously, feeling deeply the responsibilities that rest upon me as a Senator upon this floor, and that seriousness of feeling is impressed upon me by the earnestness with which this measure is urged by Senators. I desire to meet the responsibility which we are asked to meet, calmly, dispassionately and fearlessly, as did the Senator, (Mr. Lowry,) who preceded me.

THE SENATOR FROM BRADFORD, (Mr. Landon,) takes the position that we should seek the right, and fearlessly follow it. I desire to do so. I desire to use the feeble intellect that God Almighty has given me, in discerning the right; and, when I discern it, obeying the instincts of my nature and of my blood—obeying not these alone but the experience that all history points out to me—obeying the teaching of the past, I desire to follow the path fearlessly and faithfully. I do not desire, sir, to set up my feeble judgment, my finite ideas, as the will of Him who sits above and rules the heavens and the earth. Far be it from me, an erring human creature, thus to elevate myself. But, sir, by the teachings of the past, by the experience of the present, by those things that are implanted deep in the hearts and minds of my race, I desire to test this question and to determine my line of duty. Sir, I seek no new path; but as a practical, earnest, honest citizen of this republic, I desire to be guided by all the lights that history throws around me. I desire to be guided by all the characteristics and circumstances that unite to make up our present glorious record.

THE PEOPLE THE ARBITERS.

This question of suffrage is one of the most important that has ever been approached or ever can be approached by the people of this country. It is peculiarly a question to be decided by the people themselves, and not by their representatives, and I desire to impress it upon Senators, that whenever and wherever in all the States of this country it has been attempted to decide the question of the right of suffrage, it has invariably been referred by the Representative authorities to the source of all power, the people. You seek a new path, are about to initiate the right of exercising this great privilege without the action of the people, and against their known will.

IS IT A RIGHT?

Now, sir, is the right of suffrage a right in its more extensive and natural sense? I affirm that it is not. It has ever been treated, on the contrary, as a conventional right. Why, sir, the Englishman or the Frenchman, possessed of all the education, the refinement and the culture that he may have acquired in the highest schools of his native country, when he comes to this continent, does not here at once obtain at our hands the right to this priceless boon, this testimonial of sovereignty; but he is compelled to endure a period of probation before he is clothed with that right. Sir, Massachusetts, from which you get your ideas, to whose statute books you look for examples—she who is now governing this country through the men whom you follow—she, too, requires fitness. Her constitution places upon its pages the requirement of a capacity to read and write, before this privilege is granted. New York, too, requires a qualification in the shape of property. Now, these instances, it would appear to me, are sufficient to satisfy any reasonable mind that this is not a natural right, as understood in this country, but that it is a conventional right. The men whose teachings and leadings my friend from Erie, (Mr. Lowry,) and the Senator from Bradford, (Mr. Landon,) are following—the English Abolitionists—who freed the negroes of Jamaica, then and there placed a qualification upon the right of suffrage—they required that before the freedman should have the right to vote he should be possessed in his own right, of five acres of land. So that the teachings not only of Massachusetts and New York, but of the men who originated this idea that has culminated and brought upon us untold misery, have admitted the fact that this is a conventional and not a natural right.

This conventional right is then to be given or withheld according to its propriety or the will of a majority or ruling power of the State. I shall not discuss

the latter consideration, as that is one fitted for another forum, and will be approached in the not far distant future, but I shall confine my remarks to the propriety of granting or withholding this right of suffrage to or from the people to whom Congress proposes to give it.

The Senator from Bradford, (Mr. Landon,) has furnished me with a very appropriate text, a text that I shall not fail to use, and in dilating upon it, or in my discussion of the subject before us, whilst I shall speak emphatically, whilst my utterances shall be my convictions, I trust I shall be offensive to none.

ELEVATION AND PROGRESS OF HUMANITY.

The Senator from Bradford affirms that God's law is the elevation of humanity. Granted. He asserts that the law of progress is the law of the world. Admitted. Do I understand his first proposition to be that he who is elevated is to remain stationary whilst he who is below is to be elevated to the higher standard. I will not do him so great injustice. His first proposition is and of right ought to be consistent with the second, and if it be, we agree in practice as well as in sentiment. The elevation of humanity as well as the law of progress requires that each should move onward and upward from the standpoint he before occupied, so that he who before was civilized may now become enlightened, whilst he who before was barbarous may now become civilized. Let us now take the bearings of these propositions upon the practical question before us.

OUR PROGRESS.

Has not the elevation of humanity upon this continent, in the past seventy years, been such as was never before witnessed upon the earth? Has not your progress been unexampled in the history of the world? None will gainsay these propositions. The story of your nation is the romance of progress; the history of your Republic, the holiday of man's elevation.

Look, if you please, at its triumphs. See, if you will, its material progress. See forest felled; the soil tilled. See your broad acres, stretching from the Atlantic to the Pacific. See the lightning of heaven made to do your bidding. See every river and lake, and mountain, and shore cursed by the chained elements that have been brought from the earth, from the air, from the water, to obey the will of man, that have been harnessed by man and are upturning the soil, ploughing the water, travelling over the mountain, saving labor, easing the curse of God that "man shall eat his bread in the sweat of his brow"—all these you have before you in your material progress. You have increased from three millions to thirty-five millions of people. Sir, the arts and sciences flourish here as they do in no other land in all the world. Here, you see population and expanse of land and, not least of all, power—magnificent power, as displayed in the last four years—the grasp of mind, the vigor of intellect that could bring into being armies such as we have put into the field, that could provide for sustaining and feeding armies such as have thundered across our country and at whose numbers and prowess the world stood aghast.

Sirs, go with me to the Capitol at Washington. There, from foundation to turret-stone, from the ground to the statue that crowns the dome, you see in every stone and every corner, upon every doorway the recorded evidences of somebody's triumph, of somebody's capacity for progress, of somebody's magnificent future.

The Senator from Berks quotes Judge Hopkins and Hail Columbia. He might have added that the Star Spangled Banner and Hail Columbia sing of the victories of the white man; they tell us in eloquent song of the triumphs of our race, and will ever be their grand memento; but Dixie, with its purring cadences and melting strains, floats to the ear the impress of its paternity, and will descend in all time as the Ethiopian strain that marshaled the hosts of an unsuccessful rebellion. Sirs, remember—remember that these things, "triles light as air," evince what we are and what we are to be.

Conceded that the law of the world is the law of progress; conceded that God's law is the elevation of humanity, our progress is already unexampled, our grade of humanity largely elevated.

Sirs, these are the triumphs not of the men with the elongated heel, flat nose and kinky hair, but these are the triumphs of the men with aquiline nose, straight hair and white cuticle. These are the triumphs of the race to which you and I belong; and you are less than a man if you do not glory in them and stop at the brink of the precipice over which they are about to be sacrificed in an unknown future.

Are these evidences of triumph, are these evidences of capacity for progress,

are these recorded indications of what is yet to come, evidences of our triumphs or evidences of the triumphs of another race? Sirs, these are evidences of our triumphs. Shall we surrender these, the insignia of our race? Shall we surrender these, the trophies we have won in a war with matter? Shall we basely bow our neck and submissively yield these trophies to a weaker race? Shall these be the badges of our weakness, the trophies of a mixed and mongrel race? Sirs, shall we surrender the ballot, the emblem of sovereignty, that which makes us men? Shall this be yielded to the hand of another race? These are the questions that confront us.

SHALL WE BE FETTERED?

I have briefly portrayed to you the evidences of your capacity for progress. Nations differ as do men; nations are as diverse in intellect and in capacity for progress as are individuals in the different qualities which they possess. Sir, in one race you have capacity for progress; in another race you have no such capacity. We have demonstrated our capacity for progress. Have the black race demonstrated theirs? Sirs, what is their history? Have they capacity for progress? They are inert, stolid and lifeless, and the proposition that you set up by these resolutions, when carried to its legitimate conclusion, is simply the chaining of a man who is full of vitality and who has demonstrated his capacity for progress to the corpse-like body of that man who has no capacity for progress. I shall undertake to prove this as I progress.

THE NEGRO HAS NO CAPACITY FOR PROGRESS.

There are races that have no history, and known and recognized for thousands of years, the negro is still without a progressive history. Mingling for centuries with the Egyptian, the Carthaginian and the Roman, they still remain the same, and on no page of written history, either sacred or profane, is it shown that they possessed ability in intellect or gained any of the material advantages that belong to a progressive race. Singular as is this omission of their favorable mention in history, it may yet have been accidental, but if in all true past they have demonstrated capacity for progress, some evidence should exist of the fact: tradition, ruined edifices, marks of power lost, energy displayed and battles won should somewhere appear. None such exist. No such evidence can be found.

In all other portions of the known world save Central and Southern Africa, evidences of progress and development appear. In some, the ever-erasing hand of time and the myriad of causes that prove to us that nations, like men, are mortal, have swept away the elements of refinement and of civilization, and left but ruins to tell the story of their existence. Asia, with her teeming millions, at every turn demonstrates her capacity for progress. China, India, Persia, the lands of the Russ, the Tartar and the Turk, bear upon their soil the evidences of present civilization and of past magnificence; and Babylon, Tydemor, Ninevah and Edom rise up in sombre grandeur to testify to the capacity of the hand that fashioned them.

Europe is now the centre of refinement and of the arts, and her ruined temples, decayed arches and crumbling ruins speak eloquently of the capacity and power of the nations that once peopled her valleys and dictated laws to the habitable globe.

America, North and South, before the advent of the Anglo-Saxon, was peopled by tribes of men in whom the capacity for progress was clearly a fact. The impress of their hands, the monuments of their existence are found in the Mississippi Valley, in the sculptured ruins of Uxmal and Palenque, in the elaborate masonry and splendid structures of Mexico, and in the debris of the palaces of the Incas.

Even Africa, north of the equator, brings her tribute of evidence to the fact I assert. The storied pillars and imperishable pyramids of Egypt, and the almost buried remnants of ancient Carthage stand out amid the sands of the desert and unite in the declaration that their builders possessed all the elements of human wisdom and progress, and in corroborating the truths of sacred and profane history. The tawny Moor, with proud port and flashing eye, remembers the glorious record of his race, and even now in his burning home the memories of Granada and of the Alhambra are told in story and in song.

(To be Continued.)

In a recent sermon upon the training of children, Henry Ward Beecher gave the following advice to parents: "Never strike a child on the head. Providence has provided other and more appropriate places for punishment."